

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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DECEIVERS AND DECEIVED.

BY ELDER WILLIAM JEFFERIES.

It is frequently asserted by individuals who have only taken a one-sided and prejudiced view of the great Latter-day Work and people, that they are composed of two classes—the deceivers and the deceived. Taking this as a correct premiss, they proceed with their reasoning, and quickly arrive at what they vainly and erroneously suppose to be quite incontrovertible conclusions; hence, in many instances, their undignified, uncharitable, and base denunciations of the former, and their varied expressions of pious pity and unbounded sympathy for the latter—the poor, ignorant, and unfortunate dupes.

Seeing that this unfounded and unjust assertion—the offspring of the father of lies—has been heralded to the world by fearful, smooth-faced, oily-tongued priests, and by favour-courting, party-serving editors, who have perverted and prostituted the press, obtains to such an extent among this professedly logical and intelligent generation, we will test its correctness and incontrovertibility, and endeavour to prove to honest, truth-loving men that this Church is something more than a mere compound of deception and gullibility.

If we can show that the Latter-day Saints are not deceivers of *others*, it will follow that, if there are any deceivers or

deceived, they have deceived *themselves*, and are therefore their *own* dupes. If there are any of the latter class, they belong to it through having expected Gospel blessings and a testimony by revelation from heaven, without strictly observing the conditions instituted by the Great Eternal; for we take the position, and boldly and fearlessly assert that no individual who *has* strictly complied with the Gospel requirements, as newly revealed in this dispensation, has been or possibly can be deceived.

The great Prophet Joseph Smith—an individual whom the Lord was pleased to raise up in these last days for the benefit, in time and throughout eternity, of a fallen, sinful, and awfully-degraded world, was and is called the most lying, absurd, fanatical, daring, and dangerous impostor and deceiver that was ever clothed with humanity. But was he the impostor and deceiver thus represented? We will answer that question. But we will first ask and answer the question—Was Joseph Smith deceived?

Early in the spring of 1820, through religious excitement and an intense desire to know the path to eternal life and happiness, the youthful Joseph was induced to retire to the woods, and there, *saic's* from the abodes of men, where reigned naught but discord and painful uncer-

tainty in relation to the object of the noble youth's research, to ask his Heavenly Father for the information he required. He did so; and he declares that two personages, "whose brightness and glory defy all description," manifested themselves unto him; and one of them, pointing to the other, said, "This is my beloved Son: hear him." The personage to whom Joseph was requested to give audience gave him the desired information, and much more respecting God's purposes in this generation. On the evening of the 21st and the morning of the 22nd of September, 1823, an angel of God—namely, Nephi, visited him thrice and revealed unto him many things relative to the coming forth of the Book of Mormon, the restoration of the Gospel, and the work to be performed in this generation; and ere the 22nd had passed away, he appeared unto him twice more, repeated the same revelations and instructions, and gave him some additional commands. One of those commands was for the Lord's chosen one (Joseph) to meet him (the angel) at the place where were deposited the plates from which was translated the "Book of Mormon" on that date for four subsequent years; which he did. On the 22nd of September, 1827, the plates were taken from their sacred depository, and, together with the means of translation, were delivered into his hands by the heavenly messenger. On the 15th of May, 1829, another glorious messenger from the Highest (John the Baptist) visited Joseph and Oliver Cowdery, laid his hands upon their heads, conferred upon them the Aaronic Priesthood, and promised them the Melchisedec Priesthood; which they afterwards received.

Oliver Cowdery writes concerning the event as follows:—"Twas the voice of an angel from glory; 'twas a message from the Most High; and as we heard, we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty. Where was room for doubt? Nowhere. Uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled for ever." (For proof and further information concerning these important events, see "Pearl of Great Price.")

Thus we find that Joseph was visited by the Father and the Son, by the angel Nephi nine times, and by John the Baptist; and, by referring to the history and

revelations of the great Prophet of the last days, we may learn that, at sundry times, from the year 1820 till his cruel martyrdom in 1844, he held personal communion with holy angels, Jesus Christ, and the Great Eternal.

But the objector may ask—"Were not these things optical illusions?" No. The fact of the senses of hearing and feeling receiving evidence at the same time precludes the possibility of optical illusions.

Was Joseph deceived? If so, there is the same reason to believe that the Apostles were deceived when they saw Jesus ascend into heaven from Mount Olivet; there is the same reason to believe that Peter, James, and John were deceived when they saw the transfiguration of Christ, with Moses and Elias talking with him, and heard the voice of God from the heavens saying, "This is my beloved Son, in whom I am well pleased: hear ye him;" and there is the same reason to believe that all the holy Apostles and Prophets who have declared that they have seen angels, heard the voice of God, and seen his face, were deceived; and if these were deceived, what becomes of boasting modern Christianity? If these evidences of ancient and modern servants of God are not reliable, what evidences do men require? What are they capacitated to receive? or what *better* evidences can the God of heaven give them? But professing Christians accept as satisfactory the evidences concerning the transfiguration and ascension of Christ. Then why not accept the evidences of Joseph and his co-labourers? Peter, James, and John have not given us one word of testimony concerning the transfiguration of Christ; but Matthew, Mark, and Luke—three men who were not present—heard of it and recorded the circumstance, which has come down to our day; and moderns believe it. Joseph Smith lived in this age, bore verbal testimony for 24 years of the ministrations of holy angels and the manifestations of the goodness and power of God in this dispensation, and also wrote his testimony, which we can read; and thousands and tens of thousands of living witnesses now bear testimony of the same. But modern Christians will not believe it.

Was Joseph a deceiver? He saw, he heard, he received, and was authorized and empowered to administer as the ambassador and representative of God on

earth. This he declared, and he declared the truth, which the witnesses of the Book of Mormon were the first to test. Did he deceive them? While performing the work of translation, he learned that three witnesses besides himself were to bear testimony to the truth of the Book of Mormon; and in June, 1829, he received a revelation from God promising Oliver Cowdery, David Whitmer, and Martin Harris that, if they would exercise faith, they should have a view of the plates from which the translation was made. This prediction was afterwards fulfilled, and these three witnesses have sent forth their written testimony to all the inhabitants of the earth, declaring that an angel of God descended from heaven, presented the plates before their eyes, and turned over the leaves of the translated portion; and at the same time the voice of God bore testimony from the heavens to the truthfulness of the work and the correctness of the translation by the Prophet Joseph. Here is the united testimony of these witnesses (see Book of Mormon) that they were not deceived, and additional and conclusive evidence that Joseph was not deceived.

Had the Prophet Joseph been deceived, or had he been a deceiver, he *may* have had the audacity to make the promise, and these men *may* have honestly anticipated its fulfilment; but if they had waited to all eternity, they never would have realized it. Joseph may have shouted, and, if possible, made Fayette, Seneca, the State of New York, and the whole continent of America reverberate the echo of ten thousand thunders; but the God of heaven would have been as deaf to his cries as was Babel to his Prophets in olden times. He would not have sent a holy angel to show them the plates, nor would he have uttered his voice from the courts above, bearing testimony

to the lie of an impostor; and consequently, these men would have been grossly deceived.

We have shown that Joseph Smith could not have been deceived, and that he did not deceive the witnesses; and we fearlessly assert that no man who has taught doctrines consistent with the revelations of God in this dispensation has been a deceiver, and that no person who has strictly complied with the Gospel requirements, or that will do so hereafter, has been or can possibly be deceived any more than were the witnesses.

A certain knowledge by revelation from God dispels every doubt, fear, or idea of deception from the mind of every humble, honest, penitent, and obedient inquirer after the way to eternal life and happiness, like as the king of day dispels the dews of the morning. Upon this scriptural, rock-like, God-like, and eternal foundation is the great Latter-day Kingdom built; and our prejudiced and bigoted traducers will yet have to learn that the superstructure is not composed of the sorriest deceivers and the silliest gudgeons to be found among mortals, but generally of beings possessing common sense and reasoning powers, and which they use, despite the dictum of any self-righteous bigot or dictatorial editor, to understand the will of God relative to this generation, and then faithfully make it known to their fellow-mortals. Such a superstructure built upon such a sure foundation will rapidly grow and increase, embracing everything that is good and uprooting everything that is deceptive and un-Godlike, and will gloriously rise to universal dominion, peace, and celestialization; and every man who thinks otherwise will find himself wofully deceived, and in a much less enviable position than the poor "Mormons" upon whom he now looks so contemptuously.

"How I HATE THE RAIN."—Thus exclaimed a little girl in our hearing, the other day, as the big drops pattered on the window-pane, and she looked out almost sobbing at her inability to enjoy a promenade. It was a foolish thought of the child; but many a grown-up person is just as foolish in their wishes. They would rejoice to exclude every cloud from their social horizon. They think they would be blest if they could be ensured continuous good fortune—no griefs, no melancholy, no vicissitudes of condition. Ah! what a great mistake. They would die of ennui in a month! Why, the monotony of satisfaction would be unendurable. Our little afflictions are actually a relief. They enable us to enjoy again that pleasure which, if uninterrupted, would sicken us to satiety. Care and sorrow, trouble and pain are the clouds and the rain that give variety to our social existence and gratify our social nature. The world was not made for incessant light or darkness, nor man for incessant joy or woe. *Changelin's* et cetera our annoyances and our beneficence. *Reynolds's Miscellany.*

GOD'S COMMANDMENTS.

BY ELDER CHARLES F. JONES.

"And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—DEUT. vi., 7, 8.

The parental care of heaven's Supreme towards his spiritual offspring is clearly seen in the writings of the past. For in every dispensation of God's providence to man may be seen that care and tender regard; but especially in those times when he has either chosen to appear to earth's favoured ones personally, or to reveal himself through other intelligencies.

But in every instance of his appearing to his elect, we learn that it has not been with a mere intention of exhibiting himself; but the special object has been to reveal some truth, to make known some intention, or to give some special commandment.

In proof of this, we have ample evidence in the life of Abraham on Mamre's plains, of Moses in the wilderness of Sinai, of Jacob in Peniel, and in other instances that might be cited. But although God has condescended to reveal to some, and has given his commandments audibly to them, he has nevertheless used in all ages worthy men to represent him and to make known his will.

But this condescension on the part of Deity has not been that men, through knowing him, might talk of him as a being in common; neither was his intention in revealing his truths merely that men might carelessly converse about them; but that, through knowing him, they might reverence him, and, because of understanding his requirements, might do them, and thereby receive his favour and blessings.

In all God's ministrations, personally or otherwise, we perceive that he has endeavoured by word and deed to make a lasting impression on the heart of man; and where such has been made, there his blessings have been especially bestowed.

That a mere knowledge of principle has not been sufficient to procure man salvation, but the strict compliance with the same, is certain from the reading of the revelations which God has allowed to be penned by the hand of inspiration for our information and instruction.

That Israel's salvation and growth to nationality depended upon their strict keeping of the law of the Lord, is evident from the following language in Deut. iv.: "Keep, therefore, and do them, [the statutes,] for this is your wisdom and your understanding in the sight of the nations. Thou shalt keep, therefore, his statutes and his commandments which I command thee this day, that it may go well with thee and with thy children after thee, and that thou mayest prolong thy days upon the earth." This advice of the Prophet Moses not only applied to Israel under his immediate guidance, but equally applied to their children in future years, and was a duty well understood and taught by every Prophet and righteous man in succeeding ages.

In the meridian of time we have special proof of the necessity of keeping God's commandments given in the teaching of the Son of the Most High; for he says that it is "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Again—"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man, which built his house upon a rock." (Matt. vii.) "But if thou wilt enter into life, keep the commandments." (Matt. xix.) Again, in speaking of the commandments of God, he says, "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." We therefore perceive that man's well-being depends entirely upon his doing the will of God.

From the heading of our subject we learn that God has not only made it the duty of men to keep his commandments strictly, but has also made it their duty to diligently teach them to their children, whilst forming the family circle, morning and evening, and wherever and whenever opportunity presents.

We here perceive that He who careth

for all his creatures, and who daily studieth to promote the wellbeing and happiness of his numerous and extended family, has also made it man's duty to care for and labour to establish his family in righteousness.

Thus we see that man is made a responsible being, but at the same time holding a responsibility that should certainly please him; for if our Heavenly Father taketh such great pains to care for and secure our comfort, we certainly should take great pleasure in caring for each other. And as the observance of correct principles will make man Godlike, surely such observer will take particular pleasure in teaching them to his family, that they may have an opportunity of becoming like him.

That the sons of God in past ages understood their relationship to each other, and were bound together by strong family ties, is clearly seen in the writings of ancient worthies. And that the elder sought to understand his duty towards the younger, and that the father asked blessings for his children, will be found equally true. We have a sample of this in the conduct of Abraham, who carefully instructed his son Isaac in his duties to God, and who took great pains to make him worthy, that through him his own name and deeds might be honourably handed down time's endless path. Isaac was also particular to abide by the instructions of Deity, and taught his children to do likewise. We find Jacob especially favoured of the Lord, becoming the father of a numerous progeny; and he doubtless taught them the worship of the true God and the keeping of his commandments as the means of obtaining his favour and blessings. Not only did Jacob study to promote the wellbeing of his family whilst with them, but he carefully sought to know their future; and by strictly complying with God's word, he was privileged, through the revelations of God, to know that future, and was empowered to pronounce it upon each of them. Such was the anxious and unceasing care of our great progenitors towards their families. Having obtained honourable positions and great promises themselves, they desired to see them perpetuated by their children.

The principles of the grown man are often engendered to a greater or less degree in children, whether good or evil;

for a child will generally follow the example and tuition of its parents. Solomon says, "Train up a child in the way he should go; and when he is old, he will not depart from it." It may be that some doubt the correctness of this, because the children have not so proven. But that by no means proves the impossibility of so training a child, but probably the imperfection of their system of training. The commandments of God relating to family government may have been taught, but not practised by the teacher; and in consequence of this, they have failed to produce the desired effect. Moral training must be a training in deed and feeling. Mere ethics only tend to inform the intellect.

It is true that a child, after receiving correct impressions, may for a short time become apparently forgetful of duty; but there is great reason to believe, because of the good advice given and example set, that, like the prodigal son, he will return to the good old path.

It is therefore very necessary that he who knows the commandments of God should carefully teach them to his household. This can be done in a variety of ways, at various times, and in various places. Although it is necessary and the duty of man at times to gather his family around the domestic hearth, to explain to them the words of the Lord, he, nevertheless, can daily and hourly, in all his conversations and actions, remind them of those things. It is not always the greater number of words that produce the most good, but some simple word spoken in season, followed by some noble example.

Those, therefore, who have been privileged to become acquainted with the commands of God, and who desire to profit by the same, will do well to observe the following language of the poet—

"May we, who know the joyful sound,
Still practise what we know;
Not hearers of the word alone,
But doers of it too."

Not only is it the duty of those who have become enlightened by the Holy Ghost to keep the commandments already given, but they should receive with equal cheerfulness all that he may choose to give. Then shall the children of God have not only present joy, but increased happiness throughout the remnant of their days.

HISTORY OF JOSEPH SMITH,

(Continued from page 700.)

[July, 1843.]

This morning, Esquire Patrick and Colonel Markham returned from Springfield. Markham stated that on the 4th they drove to Beardstown, hired fresh horses, and got to Springfield, 124 miles, about seven on the morning of the 5th, in advance of the Carthage mail, carrying Reynolds and Wilson about two hours, and ready to see the Governor with the documents. The affidavits were in the possession of Cyrus Walker, who refused to give them up, on account of a political squib in the *State Register*, charging Walker with making capital stock out of my arrest to favour his election to Congress. Markham then demanded them as my agent, telling him that, if he would not give them up, he would take them from him. Walker then turned and said, "I will do my duty, if it takes my head," and then went with him and delivered the papers to the Governor. When they received the decision of the Governor, they started on their return home. When they returned to Rushville, they learned that General Moses Wilson had been staying there two or three weeks, with ten or twelve men, waiting for an opportunity of transporting me to Jackson County, and had only left there the morning previous, when they learned the decision of Governor Ford.

In the evening, Shadrach Roundy started for Springfield, to carry further affidavits and see Governor Ford.

Monday, 10th. I rode out with Emma to the farm.

The following piece of poetry was composed by Miss Eliza R. Snow, on the occasion of my late arrest:—

Like bloodhounds fiercely prowling,
With pistols ready drawn—
With oaths like tempests howling,
Those kidnappers came on.
He bared his breast before them;
But, as they hurried near,
A fearfulness came o'er them—
It was the coward's fear.
Well might their dark souls wither,
When he their courage dared!
Their pity fled, O whither,
When he his bosom bared?

"Death has to me no terrors,"

He said; "I hate a life
So subject to the horrors
Of your ungodly strife.

What means your savage conduct?
Have you a lawful writ?
To any LEGAL process
I cheerfully submit."

"Here," said these lawless ruffians,
"Is our authority,"
And drew their pistols nearer
In rude ferocity.

With more than savage wildness,
Like hungry beasts of prey,
They bore, in all his mildness,
The man of God away.

With brutish haste they tore him
From her he loves so well;
And far away they bore him,
With scarce the word "farewell!"

Their hearts are seats where blindness
O'er foul corruption reigns;
The milk of human kindness
Flows not within their veins.

Their conduct was unworthy
The meanest race of men;
'T would better fit the tiger
Emerging from its den.

Missouri! O Missouri!
You thus prolong your shame,
By sending such as Reynolds
Abroad to bear your name.

Could Jackson County furnish
No tamer shrub than he?
Must legal office burnish
Such wild barbarity?

Go, search the rudest forests;
The panther and the bear
As well would grace your suffrage—
As well deserve a share.

Then might the heartless Wilson,
Thy shame, O Illinois!
Become confederate with them,
And teach them to destroy.

So much ferocious nature
Should join the brutish clan,
And not disgrace the features
That claim to be a man.

But hear it, O Missouri!
Once more "the Prophet's free!"
Your ill-directed fury
Brings forth a "jubilee."

Tuesday, 11th. I rode out with my family in the carriage.

Wednesday, 12th. I received the following revelation in the presence of my brother Hyrum and Elder William Clayton:—

"Verily thus saith the Lord unto my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I the Lord justified my servants Abraham, Isaac, and Jacob, as also Moses, David, and Solomon my servants, as touching the principle and doctrine of their having many wives and concubines; behold and lo, I am the Lord thy God, and will answer thee as touching this matter. Therefore prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same; for, behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory; for all who will have a blessing at my hands shall abide the law which was appointed for that blessing and the conditions thereof, as was instituted from before the foundation of the world: and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.

And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this Priesthood are conferred,) are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts not made unto this end have an end when men are dead.

"Behold, mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name! Or will I receive at your hands that which I have not appointed! And will I appoint unto you, saith the Lord, except it be by law, even as I and my father ordained unto

you before the world was! I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord; and everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God; for whatsoever things remaineth are by me, and whatsoever things are not by me shall be shaken and destroyed.

"Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead and when they are out of the world; therefore they are not bound by any law when they are out of the world: therefore, when they are out of the world, they neither marry nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more and an exceeding and an eternal weight of glory: for these angels did not abide my law; therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God for ever and ever.

"And again, verily I say unto you, If a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid, neither of force, when they are out of the world, because they are not joined by me, saith the Lord, neither by my word. When they are out of the world it cannot be received there, because the angels and the Gods are appointed there, by whom they cannot pass: they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

"And again, verily I say unto you, If a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this Priesthood, and it shall be said unto them, Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, do-

missions, all heights and depths; then shall it be written in the Lamb's book of life, that he shall commit no murder, whereby to shed innocent blood; and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time and through all eternity, and shall be full of force when they are out of the world; and they shall pass by the angels and the Gods which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads; which glory shall be a fulness and a continuation of the seeds for ever and ever.

"Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue. Then shall they be above all, because all things are subject unto them. Then

shall they be Gods, because they have all power, and the angels are subject unto them.

"Verily, verily, I say unto you, Except ye abide my law, ye cannot attain to this glory; for strait is the gate and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation, that that where I am, ye shall be also. This is eternal lives, to know the only wise and true God, and Jesus Christ whom he hath sent. I am he. Receive ye, therefore, my law. Broad is the gate and wide the way that leadeth to the death; and many there are that go in thereat, because they receive me not, neither do they abide in my law.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 5, 1859.

THE PRESENT DAY OF GATHERING.—In a former Editorial, entitled "The Warning Voice," a general view of the gathering of the Saints from spiritual Babylon was taken, and the past, with the experience brought by it, chiefly dwelt upon. We come now to the matter touching the present and its duties. As we glance at the darkening clouds growing thicker every year, more strongly do we feel the necessity of urging upon the ungathered to make the present day of gathering *their* day, and thus, by obeying the warning voice, escape the troubles at hand. The following remarks are more particularly addressed to those who have been in the Church from seven to twenty-one years. At the same time the remarks may be received by all in their general sense.

Those who have been in the Church from seven to twenty-one years had the door of emigration open before them from four to eighteen years. Seeing that the British Mission is in the twenty-third year of its age, it is not unlikely that there are Saints in these lands who have been in the Church as long as twenty-one years. This is a very serious fact, and should be so full of suggestions and warning to them, that from henceforth their souls ought not to find rest until they have obeyed the warning voice and fled out of Babylon. During all this time they were under solemn obligations to gather and engage in the building up of Zion and in the accomplishing of the Lord's purposes upon the land of America. To them surely the Father of the Saints was long-suffering and patient in his call—"Come out of her, my people," and the warning voice to them was indeed long and loud. Has not, then, the fact of their long connection with the Church in their ungathered state become serious? Is it not full of suggestions and warning? Ought their souls to rest until they have embraced the opportunities of this their gathering day? The Spirit of the Lord will not always strive with man, nor his long-suffering endure for ever, if that Spirit's

strivings are slighted, and that longsuffering trifled with. Those who have been connected with the Church in an ungathered state from seven to twenty-one years should be deeply impressed with these facts and considerations; and the strength of the impression on their minds should be just in proportion to the length of their connection with the Church and their opportunities to gather to the appointed place.

We will not insist that, during the gathering day which closed at the time of the Utah Expedition, the ungathered possessed the means to emigrate, as well as having the door of emigration open before them: were such the case, they would indeed be culpable, and doubtless those thus guilty before Heaven may now be found cast away; or, if still in the Church, unless repentant, they must be dry as stubble and fit for the burning. Neither will we insist that the door of emigration opportunities of those yet ungathered had come previous to the period named, else that day had been passed when the door of emigration closed. Their spiritual infancy, their lack of knowledge, their not understanding how to manage and work out this temporal salvation, nor knowing what can be done, are so many pleas in their favour, in consideration of which we may speak as though their proper day of emigration opportunities had not then come. Besides this may be added the fact that many bore the burden of the work in these lands, and may be considered, with the travelling ministry, to have been in their places doing the work of their Master. Again: Besides this, the Lord did not want them to gather to Zion until they had obtained an experience in the Church and passed a state of probation—a day of trial in these lands. The wisdom of this is easy to be understood, for the Lord wants a tried people, and the day will come when *none* but the pure in heart will go up to Zion. Perhaps, therefore, it might be said, concerning the majority of those now in this Mission ungathered, that *their* day of gathering had not come and was not closed when the door of emigration closed. Had *their* day of gathering come and passed, woe, woe had been to them!

But the case is now changed. The day of gathering of those who were in the Church before the closing of the door of emigration has now come. Indeed, this is the case with all the Saints in the British Isles, excepting those whom the Lord may hereafter detain for the work of the ministry. But the gathering-day of those who have been in the Church from seven to twenty-one years has come, without exception to any one of them. They are now no longer in their spiritual infancy; they no longer lack knowledge. They should realize their strength and resources, and understand how to manage and work out their temporal salvation. Then they have passed their day of probation in these lands, and have been summered and wintered in the Church. If they have been faithful, or if some have not been altogether what they should be, but are repentant and desirous to do better, and if they are now full of faith, having it in their hearts to gather to build up Zion, their gathering-day has come. It is not the Lord's will that this class of Saints should remain in these lands any longer than is necessary to prepare the means for emigration. He would have those who are Saints and willing to gather and build up his kingdom to depart out of Babylon and wend their way Zionward as soon as possible. As for any other class, *their* gathering-day has *not* come, nor is it desirable that *they* should ever go to Zion.

The Saints can no longer delay their flight from Babylon as of old. Those now in the Church in Britain have no business in these lands after they can get away by vigorous and well-directed efforts, economy, and good management. Last time the door of emigration closed, their day of emigration opportunities had not passed. Even if the day of gathering did come to those who could realize it, many did not know it; and, in their inexperience and spiritual infancy, they thought themselves

unequal to the task before them: and even with those who were neglectful and culpable in this matter the Lord was longsuffering, and he winked at their ignorance and pitied their weakness and shortcomings. But this will be the case no longer. If they let the door of emigration close upon them again, their proper day of gathering will be past, and they not saved with the Saints in the chambers of the Lord, but left in Babylon, while his fierce indignation will be sweeping over the nations. Even if the Lord should in mercy redeem them with judgments and scourging, and, after the buffetings of Satan, take them to Zion to die, looking forward with hope to a resurrection among the Saints, it is more than those who neglect their day of salvation have a right to rely upon, and as much as they will obtain.

Many who neglected their day of gathering previous to the interruption of the emigration by the Utah Expedition are now out of the Church. Should the Lord visit them again with an offer of spiritual and temporal salvation; it will be because of his tender mercy and longsuffering, and because of their former ignorance and weakness. But still their proper day of opportunities is past, and they will have lost much—very much thereby.

Let those who still stand, then, take warning; and let those whose day of gathering is not past embrace their opportunities, and remember that *now* is their appointed time—that *now* is their day of salvation.

NEWS FROM UTAH.—We have before us the three first numbers of "*The Mountaineer*," a paper just established in Great Salt Lake City, devoted to literature, politics, &c. It is edited by our old friends Blair, Ferguson, and Stout; and judging from the talent and ability of these gentlemen, and the course marked out for themselves in the first issue, we think it cannot fail to accomplish much good in correcting error, sustaining truth, exposing falsehood and wickedness, and giving to the world a true and correct history of Utah and Utah affairs as they pass along. They have our hearty congratulations and best wishes for their entire success in their worthy enterprise.

Files of the *Deseret News* to the 14th of September are also received. A few of the most interesting items of news to our readers from that quarter will be found in this Number of the *Star*.

We have also received letters from President Young and others, of as late date as September 1st. The news generally is cheering. The army is becoming gradually less. The camp followers, loafers, and blacklegs are beginning to realize that Zion is not the place for them, and are leaving as fast as they can get the means; and thefts, robberies, and murders, and the other abominations introduced by this "army of civilization" are diminishing in proportion. The health of the Saints generally is good. The honest and faithful are rejoicing in the truth and gaining strength and wisdom from the dealings of our Heavenly Father towards them, while the fearful, the unbelieving, and the hypocrite are fleeing from them and seeking homes among more congenial spirits; and altogether the Church and Kingdom of God in the mountains is blessed and prospered exceedingly. The handcart and all other companies of emigrating Saints had already arrived, with two exceptions, and those were expected in a few days. They had been greatly prospered in their journeyings, and arrived in good health and spirits.

It is stated that a number of Elders are to be sent out on missions this fall—some to this country, some to the Continent, and some to South Africa. This argues favourably for the peace of Zion, and we shall be glad to greet our brethren on these shores.

NEWS FROM UTAH.

(From the *Deseret News*.)

ARRIVAL OF THE HANDCART COMPANY.—On Friday evening, Mr. J. Harvey arrived from Bridger with the intelligence that Capt. Rowley, with the handcart company, would arrive near the city, Saturday evening, but would not come in till Monday morning. About 2 p.m., on Sunday, a messenger arrived from Elder Benson, who went out to their camp in the morning, announcing that the company were so anxious to come in that Capt. Rowley had resolved to accede to their wishes, and they would arrive at five o'clock. Immediately every house and vehicle in the city was seemingly in motion, conveying those who were anxious to witness the egress of the company from the canyon in that direction. Within a few minutes of the designated time, the company arrived, escorted by two or three bands of music and a vast concourse of citizens of all grades and professions, and passing through the streets lined with anxious spectators, went to Union Square, accompanied by the thousands that joined the escort as they passed along. It was certainly a stirring scene, and such a one as has not been witnessed for some time past by this community, calling forth many expressions from the beholders, mostly of joy, but some of detestation that human beings would endure so much, leave their houses in foreign lands, traverse the seas, and cross the desert plains with handcarts, all for their religion. The liberality of the Saints was abundantly manifested on the occasion by the amount and variety of the provisions that were provided through the Bishops of the several Wards for the wayworn emigrants composing the company, who were thus made welcome to these once, and will be again, ere long, peaceful vales; for surely "Mormonism," so called, is not dead, as some have supposed; and truth, seemingly crushed to earth, will rise again, although it has not in these days been overcome.

CAPT. BROWN'S COMPANY.—Owing to the absence of the secretary of the company which arrived on the evening of the 29th ult., in charge of Capt. James Brown, 3rd, of Ogden, at the time our reporter visited their encampment on Union Square the next day, no definite report of the company was obtained till after we went to press. From the report, since received, it appears that the company left Florence, June 13, con-

sisting of 353 persons, with 59 waggons, 114 yoke of oxen, 11 horses, 36 cows, and 41 head of loose cattle. By the way a few scattering families were picked up; and on their arrival here, the company consisted of 387 persons, 66 waggons, and 415 head of cattle. There were two deaths and five births in the company while crossing the Plains. Some 25 head of cattle died or were lost; only one wagon was upset, and no serious accident occurred. On arriving in the city, Capt. Brown did not leave his company till they were all provided with homes or places of residence, which was truly commendable.

SMALL COMPANIES.—Several small companies of emigrant Saints have arrived in this city since the first of August, that we could not report for want of the necessary information to enable us to do so understandingly. Capt. P. H. Buzzard's clerk has recently reported that his company consisted of 16 waggons; left Florence, N. T., the 7th of June, and arrived the 24th of August.

ARRIVED FROM THE PLAINS.—The Church train, so called, arrived on Thursday last—one day sooner than expected at the date of our last issue. Capt. H. D. Haight and Bishop Keeler, who had charge of the train, brought it through safely, and it arrived in good condition, no accident worthy of note occurring during the trip, though they lost about sixty head of cattle, principally or wholly from disease, out of four hundred and forty-eight, with which they left Florence. There were not many families with this train, as the waggons were freighted with merchandize, machinery, &c., for Presidents B. Young, H. C. Kimball, and D. H. Wells, the Public Works, Professor Carrington, H. Moon, and others; some eight of them being loaded with paper, type, ink, and other materials for the *Deseret News* Office, all of which was received in good condition.

VALUABLE MACHINERY.—Ex-Governor Young has imported this season, with other machinery that arrived in the Church train, three sugar-mills, two nail machines, and a button machine, which are much needed in-

this Territory. Several other sugar-mills have been imported by individuals in this and other counties; but, judging from the amount of sorghum we have seen growing, there are not mills enough in the Territory to work up what has been raised this season.

The nail machines have been needed for years; and by the time the thousands of tons of iron that has been brought into the Territory, on Government and freight wagons, is manufactured into nails and other useful articles, we hope and trust that iron will be produced in the Great Basin, and that, too, in quantities commensurable to the demand there is and will be for vessels and other things made of that indispensable metal.

ANOTHER TRAIN.—Captain Feramor Little's mule train of some 14 waggon, loaded with merchandize, arrived on Friday last, having made the trip from Florence in 40 days. He left for the States on the 9th of May, and made the trip to the Missouri river and back with the same teams, returning with them in good condition.

ANOTHER SETTLEMENT.—We have been informed that a new settlement has been commenced on Canal Creek, in San Pete County, called "Little Denmark," eight miles from Ephraim, six from Mount Pleasant, and six from Moroni. The facilities for farming are said to be good, surpassed by few, if any, in the Territory; and if peace prevails in these mountains, a thriving village will soon, no doubt, spring into existence there.

THE CORN CROP.—So far as we have seen and heard, the crop of Indian corn is better this year than ever before in these mountains. The season has been much better adapted to the growing of corn than of wheat, and the comparative large quantity that has been raised will aid materially in supplying the deficiency occasioned by the partial failure of the wheat crop in most parts of the Territory.

The people of Carson Valley have rebelled against Utah and the General Government; have formed a Territorial Constitution—a new thing under the sun—assuming

the name of Nevada; and Judge Crane, the acting grand duke who has been elected to the lobby of the next Congress, has issued his first bull, declaring that no Federal court shall be held in that county by the United States Judges for Utah.

Will an army be sent there to awe them into submission?

(From the Mountaineer.)

ARRIVAL.—Arrived in this city, by the last eastern mail, Lord Grosvenor, son of the Marquis of Westminster, en route for California, thence to China. His Lordship is in the enjoyment of excellent health, and seems much pleased with the mountain scenery; and, from the free and unrestrained chat with "Mormon" dignitaries, we opine he is satisfied that all "our own correspondent" reports are not strictly reliable. We wish his Lordship a pleasant and agreeable trip to the "Ophir" of America and to the "Celestials," and thence to fatherland, where the reminiscences of his mountain trip and interviews will form, no doubt, agreeable topics of conversation.

COAL.—In our last we spoke of a newly-discovered coal-bed on the Weber river; since which time we have had the pleasure to know that a load of coal from this identical bed has been brought to the city by Mr. William H. Kimball; a fine specimen of which now lies on our table, open for the inspection of all who may see fit to call and examine for themselves. Mr. Kimball informs us that the coal mine is within forty miles of the city, and that coal can be delivered in the city at rates much less than are now paid for wood; or the coal can be furnished at the bed, at rates that will warrant persons in drawing their coal for fuel from the Weber, in preference to hauling wood from the canyon. These propositions are based on the fact that one ton of coal is worth four loads of maple wood. The quality of the coal taken from this bed has been tested by the most experienced blacksmiths of the city, and by them pronounced as above stated. For further particulars call on Spriggs and Kimball.

CROPS IN UTAH COUNTY.—We learn from Mr. Preston Thomas, of Lehi, that the present crops of grain at that place are equal to any crop that has been previously raised in the county. The potatoe crop is said also to be good, and the hay crop to be excellent.

TESTIMONIES OF ANCIENT AND MODERN AUTHORS IN RELATION TO BAPTISM.

[From a Manuscript Treatise (Critical and Explanatory) on the Ordinance of Baptism,
by Elder HENRY WHITTALL.]

EXTRACTS FROM ANCIENT AND MODERN AUTHORS IN REFERENCE TO THE LITERAL MEANING
OF "BAPTIZO" AS USED IN THE NEW TESTAMENT, &C.

(Continued from page 688.)

The following testimonies are the concessions of various learned authors, consisting of professional linguists, noted ministers, and others, of different *pædo-baptist* churches, relative to the literal, primary signification of the verb "*baptizo*," rendered "baptize" in the English version of the New Testament.

PASON.

"*Baptizo*—Immergo, ablavo, baptizo."

SCHREVELIUS.

"*Baptizo*—Mergo, lavo."

PARKHURST.

"*Baptizo*, from *bapto*—To dip, to immerse, to plunge in water."

AINSWORTH AND BEATSON.

"*Baptizo*—To dip all over, to wash, to baptize. Lat. *Immergo*."

DONNEGAN.

"*Baptizo*—To immerse repeatedly in a liquid, to submerge, to soak thoroughly."

LIDDELL AND SCOTT.

"*Baptizo*—To dip repeatedly; of ships, to sink them."

WRIGHT.

"*Baptizo*—I dip, immerse, plunge, saturate, baptize, humble, overwhelm."

JONES.

"*Baptizo*—I plunge, plunge in water, dip, baptize, (John iv. 2,) plunge in sleep, bury, overwhelm."

EWING.

"*Baptizo*—In its primary and radical sense, I cover with water. It is used to denote, 1st, I plunge, or sink completely under water."

SCAPULA.

"To baptize—To dip, or immerse, as we immerse anything for the purpose of dyeing or cleansing in water."

ALSTEDIUS.

"To baptize signifies only to immerse; not to wash, except by consequence."

BISHOP BOSSUET.

"To baptize signifies to plunge, as is granted by all the world."

DR. BEARD.

"'To baptize,' or 'to be baptized,' from its root-meaning of to immerse, came to signify, figuratively, to be altogether in either good or evil."

VENEMA.

"The word baptize is nowhere used in the Scripture for sprinkling."

CALVIN.

"The word baptize signifies to immerse, and the rite of immersion was observed by the ancient Church."

H. ALTINGIUS.

"The word baptism properly signifies immersion; improperly, by a metonymy of the end, washing."

ZANCHIUS.

"The proper signification of baptize is to immerse, plunge under, to overwhelm in water."

LEIGH.

"The native and proper signification of it [baptize] is to dip into water, or to plunge under water."

WITSIUS.

"It cannot be denied that the native signification of the words *baptizo* and *baptizete* is to plunge, to dip."

DR. CAMPBELL.

"The word *baptizein*, baptize, both in sacred writers and classical, signifies to dip, to plunge, to immerse, and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dyeing cloth, which was by immersion."

"The primitive signification of *baptisma* is immersion; of *baptizein*, to immerse, plunge, or overwhelm. . . . The verb *baptizein* sometimes, and *baptain*, which is synonymous, often occurs in the Septuagint and Apocryphal writings, and is always rendered in the common version by one or other of these words—to dip, to wash, to plunge."

MARTIN LUTHER.

"The term baptism is a Greek word: it may be rendered by dipping, as when we dip anything in water that it may be entirely covered with water."

"I could wish that such as are to be baptized should be completely immersed into water, according to the meaning of the word and the signification of the ordinance; not because I think it necessary, but it would be beautiful to have a full and perfect sign of so perfect and full a thing; as also, without doubt, it was instituted by Christ."

SALMASIUS.

"Baptism is immersion, and was administered in ancient times according to the force and meaning of the word."

VITRINGA.

"The act of baptizing is the immersion of

believers in water. This expresses the force of the word. Thus also it was performed by Christ and his Apostles."

BEZA.

"Christ commanded us to be baptized; by which word it is certain immersion is signified."

ROBINSON.

"The native Greeks must understand their own language better than foreigners, and they have always understood the word baptism to signify dipping; and therefore, from their first embracing of Christianity to this day, they have always baptized and do yet baptize by immersion."

J. ALTINGIUS.

"Washings the Apostle calls 'divers baptisms,'—that is, various immersions. For baptism is immersion, when the whole body is immersed: but the term baptism is never used concerning aspersion."

CALMET.

"Generally people [alluding to the Jews,] dipped themselves entirely under water; and this is the most simple and natural notion of the word baptism."

SELDEN.

"In England, of late years, I ever thought the parson baptized his own fingers rather than the child."

BUCK AND HENDERSON.

"They [pædobaptists, or infant sprinklers] believe that the word *bapto* signifies to dip or to plunge." *

* To this, however, is added the astounding assertion—"But that the term *baptizo*, which is only a derivative of *bapto*, is ever used in the New Testament to express plunging, cannot be proved." (!) See Dr. Henderson's edition of Buck's *Theological Dictionary*.

(To be continued.)

PASSING EVENTS.

GENERAL.—A fearful gale has lately visited the British shores, causing many calamities on the various coasts, a great amount of shipping being destroyed and many lives lost. The ship *Royal Charter*, from Australia, was wrecked near Bangor, on the Welsh coast, on the 26th ult., when a rich cargo was lost, and about 455 passengers perished. Advices have been received from Constantinople to the 9th instant: four chiefs of the late conspiracy against the Sultan have been condemned to death: these condemnations had provoked a fermentation amongst the populace, and direct threats of revenge had mysteriously reached the palace of the Sultan: the executions have been delayed. The Montenegrins have begun again to commit great atrocities against the Turks. A conspiracy has been discovered at Aleppo, and arrests have taken place there. Accounts from various parts of Spain continue to speak of the great preparations for a war with Morocco: troops are collecting in every part for conveyance to Africa. It is stated that the French soldiers who were made prisoners on the 31st August have all been burnt alive by the Moroccians. Letters received from the squadron in China state that the crews of the various ships are suffering severely from ophthalmia; the *Classe-pahe* is said to have 200 on her sick list from this cause alone; and one of the vessels is named as having the whole of her crew suffering from the same cause.

MEMORABILIA.

HIGHEST BUILDING IN EUROPE.—The highest European edifice is St. Peter's Cathedral, at Rome, the height of which is 155 yards. It was the work of twelve different architects, and was 145 years in building.

AREA OF THE UNITED KINGDOM.—The following figures give the area of the United Kingdom:—England, 32,590,429 acres; Wales, 4,734,486 acres; Scotland, (including 316,160 lake,) 16,648,960 acres; Ireland, (including 455,399 lake,) 20,399,608 acres; Lesser British Islands, 2,974,519 acres. Total, 77,348,002 acres.

EXPANSION.—Heat expands bodies, and cold contracts them; but water when frozen takes up more room than before. This is caused by the arrangement of its crystals, which do not form a compact body, but have small interstices between them, thus increasing its bulk. So great is its force when frozen, that huge rocks have been splintered by the simple freezing of the water gathered in their crevices.

USE OF THE NOSE BY ANIMALS.—It might be supposed, from the fact of animals applying the nose to everything new to them, &c., that they do so for the sole purpose of smelling the object. But such is not the case. Animals use the nasal organ for the purpose of *feeling* as well as smelling, the nose being to them what the hands and finger-ends are to us, it being the only organ by which they can touch or feel anything with much susceptibility.

FINGAL'S CAVE.—This most celebrated cave is situated in the small island of Staffa, west of Scotland. It is 42 feet in width at the mouth, extends 227 feet in depth, and gradually diminishes from nearly 100 feet to about 50 feet in height, supported throughout on both sides by perpendicular basaltic pillars of extraordinary regularity. The entrance is surmounted by a noble arch, from which to the farthest extremity of the cave the beautiful roof extends in one unbroken surface. The sea flows into it, so that it has to be entered by a boat.

ORIGIN OF THE NATIONAL DEBT.—The National Debt consists of sums borrowed by Government to make up deficiencies of revenue. Charles II. borrowed money on the national credit in 1660. At the abdication of James II. in 1688, the amount of the debt was £660,000. The Revolution and the consequent banishment of the house of Stuart involved England in a long and costly war with Louis XIV. of France, who espoused the cause of King Charles. It was therefore determined to borrow money upon interest, and to repay it when the resources of the country were in a more flourishing condition. But the exigencies of the public service went on increasing, and loan after loan was contracted. Other wars were engaged in, and again the national expenditure became greater than its income, ministry after ministry adding to the debt, until we find it at the present day, notwithstanding that large portions of it have been paid off from time to time, existing to the enormous extent of eight hundred millions of pounds! The term *fund* applied originally to the taxes or funds set apart as security for repayment of the principal sums advanced and the interest upon them; but when money was no longer borrowed to be repaid at any given time, it began to mean the principal sum itself. In the year 1751, Government began to unite the various loans into one fund, called the Consolidated Fund, and sums due in this are termed "*consols*." These come under the general denomination of "*Stocks*."

VARIETIES.

THE muscles of the human jaw exert a force of one hundred and thirty-two pounds.

SILK-WORMS lay from 1,000 to 2,000 eggs; the wasp deposits 3,000; the ant from 4,000 to 5,000.

"DON QUIXOTE" is commonly pronounced "Don Quixot;" but the proper pronunciation is "Don Quicksote."

FORGETFULNESS.—A rogue asked charity, on pretence of being dumb. A lady having asked him, with equal simplicity and humanity, how long he had been dumb, he was thrown off his guard, and answered—"Five years, ma'am."

GARDENING MEMORANDA.—Pot-plant culture will be found best for small gardens. A flower-plot so planted may be decorated with hundreds of plants in full bloom, without loss of time or space. Sink the pots in the ground, and when the bloom of any plant is over, you have only to lift out the pot and slip another in its place. Thus, if necessary, the